

# Christian Secretary.

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"WHAT THOU SEEST, WRITE AND SEND UNTO THE CHURCHES."

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## Christian Secretary.

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### TERMS.

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### The Shekinah.

Who that is used to meditation on the good and beautiful which we are allowed to meet in our onward path, has not been agreeably affected by the appearance of the sunlight when the great luminary is himself hid behind some dark cloud, and his light like bars of gold is thrown downward from the great fountain? This in the summer season is an appearance which often may be seen. The last time we saw it is yet vivid to our mind. The great source of light and joy was hid. A large black cloud intervened between him and us, and thus enabled us to form some idea of his beauty, which when unclouded the eye could not behold. The cloud was in its centre dark, of inky darkness, but its edges were so illumined with the light which penetrated and shone through, that it looked like a vast mantle of black velvet, fringed with a border of silver and gold. From behind this sun poured his rays in seven distinct and vast golden beams, or rather paths of gold, diverging from the cloud like a fan of most exquisite proportions, though of majestic size.

The thought occurred, What must have been the glory of the ancient Shekinah, and what could it have been like? Vast stores of learning, much critical acumen, and many shrewd suggestions have been given the world, to fill up the blank which the Divine Author of his own oracles has left us on this point. After all, we doubt whether any emblem, symbol, or other illustration could be given which should afford so beautiful and awe-inspiring a conception of this God's solemn manifestation in the times of Hebrew glory. What a solemn interest attaches to the moment when this adumbration of the I AM was seen! Then, when the trembling high priest, on the great day of atonement, entered with a throbbing heart, and soul overflowing full of solemn dread, with hasty steps sprang the blood of expiation on the golden mercy-seat between the overshadowing cherubim,—then, when the subdued effulgence of Him who dwelteth in the midst of light ineffable—Jehovah God—descended on the mercy seat, and the poor trembling mortal hurriedly withdrew from the sight of this faint revelation of the Deity! To the devout mind the heavens must declare the glory of God, and the firmament show his handiwork; and not seldom do the phenomena of Nature symbol those of Grace. In the shadowy economy of the ancient house of Israel, how necessary was it that faith should be strengthened with occasional indulgences of this miraculous character. Their system, though Heaven-given and of course grand, was, in comparison with that which was to come, but as the bud to the flower. Faith to see thro' the blood of a lamb down through the stream of time to the blood of the spotless Lamb, the Undefined, must need the mixture of manifestations which the new dispensation in its present stage doth not need. With them was the shadow, to us is given the substance. They lived during the giving of promises, we have seen their fulfillment. They saw the tree in bloom, we see it in glorious fruition. God gave them in their Shekinah, in the fiery pillar on their march, in the appearing in the impenetrable darkness of the holy of holies, so soon as the mercy-seat was touched with the expiating blood, a faint mental foretaste or vision of his own incommunicable glory.

But how bath the mystery of God appeared to men; not to man, the poor trembling high priest,—but to men, bath appeared the mystery of godliness, God manifest in the flesh. Incarnate Jesus, glorious shining of Divinity, inexplicable Shekinah of the Gospel, Jesus, Messiah,—not a mere luminous shining, but the very brightness of the Godhead's glory—the express image of his person! Did the pious Jew contemplate the shadowy appearing of Israel's God with wonderment and awe; and shall not we meditate on our Shekinah with godly fear? Ah! but fear with love; for the sacrifice is effectually performed, the Lamb without spot and blemish is already slain, and now, at the right hand of the Majesty on high, sits our High Priest, at the great mercy seat, where he sprinkles his atoning blood. Oh for an indwelling influence in our souls, that our spirits may be the temples for the residence of that Shekinah of the new covenant, the shining and appearing of the Holy Ghost, which with his blessing is unspeakable and full of glory.—*Ch. Intelligencer.*

Action is life and health, repose is death and corruption.

### Dr. Achilli.

This zealous Protestant missionary is imprisoned in the dungeons of the Inquisition, at Rome, and the persecuting power mocks at all the demands of France and England for his release. The correspondent of the *London Daily News* writes from Rome, Sept. 27, the following account of the pretext under which he is now held to indefinite imprisonment:

"Mr. Freeborn, the British Consul, waited on the French Prefect of Police, Le Rouzeau, yesterday, in order once more to interpose his good offices in behalf of the prisoner; he, however, learned that a new ground of accusation had been alleged against him, by which he had become subject to the vicar-general's tribunal, as well as to that of the Inquisition. A romantic story of fourteen or fifteen years ago is now revived, and required to be fully cleared up before the prisoner be liberated. It appears that Achilli in his youth was attached to a young lady of Viterbo, with whom, from family motives, an union was declared impossible; resolving not to endanger their mutual fidelity, the lovers foreswore the world; the lady retiring to a convent, and her admirer assuming the priest's garb. Here the affair did not end, as the newly made priest was not slow in presenting himself at the convent, and in obtaining admission, either as confessor or otherwise, within its secluded walls. The intimacy resulting from such habitual intercourse was considered by the ecclesiastical authorities to be a scandalous precedent, and Achilli was accordingly ordered to discontinue his visits, and leave that part of the country. He was forced to obey, but before doing so he obtained a final interview, very shortly after which the lady died; and he went to Malta, America, and other parts of the world, to dissipate his chagrin. The sudden death of the nun and the sudden departure of the priest are now seriously brought forward for the first time against Dr. Achilli, after so long a period, and the prefect of police declares that if acquitted by the Inquisition (which might perhaps be effected), he will still have to encounter the more formidable attack of the vicar general. All that the consul has been able to obtain is permission to visit the prisoner in his cell at the Castle of St. Angelo.

"The French authorities appear resolved to offer an asylum in France, and the means of reaching that country, to the deputies, governors, and other members of the late republican government excluded from the benefit of the amnesty, and amounting altogether to many hundred persons, the most noted in the country for talent and intellectual advancement. Their thus abstracting the victims of ecclesiastical ire from an otherwise certain fate, strengthens the idea, now prevalent, that the French will ultimately yield the city, conquered by their arms, to the undisputed sway of Papal despotism."

DON'T PUT IT OFF.—When little Nathan Dickerman was dying, he was asked if he had any word for his companions in the Sabbath school. "Tell them (said he) to love the Saviour, and not put it off." "I am dying," said one, "but I am happy. I am going to Jesus. Thanks to God, who did not let me put it off." "I am dying," said a youth recently, "and I am going to hell. Tell them all for me that it is a dreadful thing to die a sinner. Tell them not to put it off as I have done." Very recently another said, "In the midst of the terrors of dissolution and despair, I say, God will punish the wicked. Oh, if I had taken good advice when it was given me—but now it is too late." Yield now to God, "lest thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Pull not away the shoulder nor refuse to hearken. More mournful words are not to be found than those which deploring sinners will use in the end: "The harvest is past, the summer is ended, and we are not saved." OH!—NOT SAVED!—WE ARE NOT SAVED!

YANKEE WONDERS.—The Mexicans on the frontier said, when the American army was in Mexico, that it never rained so much in their country before, and they attributed it to the coming Yankees. The same is also said to have been the case in California; and Col. Doniphan's expedition, when perishing with thirst in a sandy desert in the midst of a dry season, was refreshed by a heavy shower of rain, said by the old natives never to have occurred before at that season. Now, according to the last accounts from California, a still greater wonder has happened. A letter from the government surveying party, at San Diego, says a river 20 yards wide and 10 feet deep has burst forth in the middle of the great desert, which is 90 miles wide, between the San Diego and the mouth of the Gila.—The Indians are described as frightened by its appearance and lay it all to the Yankees.

### The Elder who took no Religious Paper.

He was a good man, but his early training had been deficient. He had no taste for reading. He had no enlarged and elevated views of things, and consequently was content to be in ignorance of the state of the church and the world. So he took no religious paper. And what was the effect? Why, in most respects he was altogether unprepared to perform the duties of his office. He knew but little of the condition of the body of which he had been chosen an officer and leader. What the church was doing and was called upon to do, he never inquired. Her trials, her labors, her encouragements, her plans of doing good, the difficulties and opposition she had to encounter, the state of the world and its calls upon her, her resources and facilities for doing her proper work; of all these he scarcely knew anything at all.—How could he? He did not read. Though information was abundant, within reach, and cheap, yet he took no pains to secure it. Of course he could not instruct the church in these duties. He could not call forth her energies nor make her efficient in fighting the battles of the Lord. So far as the influence of this leader of the host was concerned, the church was exposed to the curse of Mezer for "not coming up to the help of the Lord against the mighty."

His pastor, under a sense of his responsibility, endeavored to call out the energies of the church, and train her for doing good. But the elder did not understand one half that was said about the operations of the church—things that the minister thought every Sabbath school scholar would readily understand. Some asserted that the elder did not know the difference between domestic and foreign missions, nor the precise meaning of "church extension." At least, instead of leading forward to the conflict the church of which he was appointed leader, he discouraged them and held them back. He gave encouragement to the clamors of the worshippers of Mammon when they complained that "there were too much said about money, the calls were too frequent," and all that. He agreed that his pastor expected too much of the people, and did not properly sympathize with them. Thus instead of sustaining, he undermined his pastor's influence. But though his pastor could not, yet he could sympathize most admirably with a portion of the church.—He and they were together in profound sleep which the groans of a dying world and the loud note of preparation and activity in an awakened church never disturbed. They shut their eyes and ears against all such calls and refused to read.

The elder sometimes went to presbytery and synod; but there he felt himself a stranger. Full half he heard seemed in a strange tongue; for though the topics were familiar to the very children of families that take religious papers, yet to him they were strange and mostly unintelligible. He there met his brethren of no better natural talents than his, and of no greater early opportunities or literary advantages; but he was surprised to find them familiar with many topics of which he was ignorant. I thought his pastor was sometimes ashamed of him on such occasions; not of his coarse coat and plain manners, and want of literary culture, (he was too good a man for that) but of his marked want of interest in, and information about, the general affairs of the church. He was once asked in private by a friend, "What sort of a man is this elder of yours?" The poor man blushed and said, "Oh, he is a good man, I hope; but he seems not to know. Well, the fact is he don't read any religious paper; he thinks he can get along without it, and I can't persuade him that it is an absolute requisite in a religious family in our day."

The elder's children are not very well governed, and of course are not intelligent, for they have not access to sources of information. They take no interest in the affairs of the church, because they know nothing about them. They are not likely to ever be of much service in the world.—Ask them to give a dollar or two to the cause of missions, and they will stare with surprise as great as if you had asked them to take a voyage to the moon. Thus the elder's children are educated and their character formed. I am sorry to say that the elder thus fails to "rule well his own house."

The elder has of course but little religious enterprise, and fails to be an example to the flock. Now some may desire to know what particular elder we refer to. No matter; probably several answer to some parts of this description. And there are some deacons and some private members that might be benefited by seriously contemplating this picture. Many that think it a matter of no great consequence whether they take a religious paper or not, may find themselves and families greatly injured by the neglect. They find themselves—or others find them if they do not ascertain their own standing—far behind the times in which we live—lagging far behind every noble enterprise which marks the age, and mere hangers on of scarcely any use in the church. If any

are afraid to know their duty and unwilling to hear the appeals for benevolent effort; why, they of course, will not amend. But to sincere Christians, whether elders or not, let me say, never be without a good religious paper of your own church, which you and your family will weekly welcome and read with interest. Let no man think of being "a ruler in the house of God" in this day, without this indispensable means of knowing the state of the church, and the claims providentially thrown upon her by her glorious Head and Saviour.—*Presbyterian of the West.*

From the New Haven Courier.

### Affecting.

We have in our possession, two stanzas of poetry neatly written with a pencil by the little Miss Cooper, who was so brutally murdered in Northford a few weeks ago. The paper on which the lines are penned, is ornamented by two flowers, painted by herself—and the poetry, her friends and some others think original. There may be a mistake about this; but whether original or selected, they most singularly foreshadow her sad fate. They are addressed to her teacher, from whose hands that day she was to receive a testimonial of good scholarship in the form of a certificate or other mark of approbation; and these two stanzas, ornamented by herself, were to be the expression of her gratitude and love for her teacher. Poor child, how little she anticipated what "woes in life's precarious path beset" her, and how close home would come her appeal to her friends "not to forget her." The poem was found in her basket which was standing near the head of the murdered innocent:

"Forget me not! what varied feeling  
These little magic words impart—  
Absence and love at once revealing,  
They sadden while they soothe the heart."

Forget me not! whatever woes  
In life's precarious path beset me;  
They'll soften if affection knows,  
That those I love will not forget me.  
Your affectionate friend and pupil,  
G. Smith. EMILY H. COOPER.

From the Home Journal.

### An Indian at Plymouth.

[The principal Hotel at Plymouth is named the Samoset House, after the Indian chief who gave a frank welcome to the Pilgrims. Very recently a Chippeway chief with some of his tribe, visited Plymouth in the course of a tour, exhibiting the war-dance, etc. While there, he presented to the Pilgrim Hall his portrait in war costume painted by his son, and dictated the following admirable letter, which, I think, the friendly Samoset would like to rise from the dead and read:]

Brothers, We gave our sincere thanks to the Great Spirit in allowing us to see you this day. Many winters and summers have gone by, since our fathers first saw each other in this place.

We have seen the rock, once our own, the rock that was the foundation for the first step your fathers made when they landed here, from the other side of the great waters. Brothers, It is said that our fathers were in great fear of one another, when they first saw each other, but now we, their children, see one another with friendship, love and kindness.

Brothers, If our fathers have been enemies to each other, and have had many wars between them, we sincerely hope that their children will never be so, but that we may live in peace with one another in this world, and forever in the other.

Brothers, If we should say that your coming to America has been a great evil to us, it would be no other than speaking against the orders of the Great Spirit. The wisdom of His thoughts we cannot see with the eye of our minds. He alone was the cause of America being discovered by white men; seeing that there would have been no room for you all on the small island called England. He is kind to all his children. Your coming to our country is a general blessing to you, and we believe it is for our good too.

Brothers, We have been traveling four years among the whites in Europe, and in this country, and we have been treated very kindly indeed.

Brothers, May you and we always enjoy bright and happy days.

Brothers, I present this picture to the Pilgrim Society, a representation of our dress before you this evening.

Presented by MUNODUNAWES, drawn by his son WANSTICK, Chippewas.

of the Magistrates, if any English or ingenu speak about any land, he pray you to give them no answer at all. The last summer he said that promise with you, that he would sell no land in seven years time, for that he would have no English trouble him before that time. He has not forgot that you promise him. He will come as soon as possible he can to speak with you, and so I rest your very loving friend, PHILIP, dwelling at Mount Hope neck. (1663.)

[I must vary these prose extracts with one specimen of American poetry "two hundred years ago." Miles Standish was gallant Bayard, the fearless soldier of the Mayflower company, and a piece of his daughter's embroidery hangs up in the Pilgrim Hall, at the bottom of which her needle has stitched the following lines:]

"Lorra Standish is my name  
Lord guide my heart that I may do thy will;  
Also my hands with such convenient skill,  
As may conduce to virtue void of shame  
And I will give the glory to thy name."

W.

### Reasons for Learning to Sing.

The celebrated William Byrd, the author of "Non nobis Domine," gave the following very forcible reasons for learning to sing, in a scarce work, published in 1598, entitled "Psalmes, sonnets, and song of sadness and pietie."

"First—It is a knowledge easily taught and quickly learned, where there is a good master and apt scholar.

"Secondly—The exercise of singing is delightful to nature, and good to preserve the health of man.

"Thirdly—It doth strengthen all parts of the heart, and doth open the pipes.

"Fourthly—It is a singular good remedy for a stuttering and stammering in the speech.

"Fifthly—It is the best means to preserve a perfect pronunciation, and to make a good orator.

"Sixthly—It is the only way to know when nature hath bestowed a good voice, which gift is so rare that there is not one among a thousand that hath it; and in many that excellent gift is lost because they want an art to express nature.

"Seventhly—There is not any music of instruments whatever, comparable to that which is made of men's voices, when the voices are good, and the same well sorted, and ordered.

"Eighthly—The better the voice is, the meeter it is to honor and serve God therewith; and the voice of man is chiefly to be employed to that end."

### The Preaching our Fathers listened to.

There is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up. Your wickedness makes you heavy as lead, and to tend downwards with great weight and pressure toward hell; and if God should let you go, you would immediately sink and descend in the bottomless gulf; and your healthy constitution, and your own care and prudence and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being drunk with your blood. \* \* \* The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to hear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful, venomous serpent is in ours.—*Jonathan Edwards.*

### Words Expressive of Endless Duration.

Says Mr. Asahel Abbot, in his learned essay on Immortality:—"Again they certain class of writers," conclude that such words as *incorruptible, unfading, immovable, indissoluble, unchangeable, (aphthartos, amaranthos, amarantinos, ascalutos, aparabatos),* and the like, may be more certainly taken to signify what is eternal, than *Glorious, ei,* and their correlates. In this, however, they are not sustained by any known usage; neither have they much confidence in their own affirmations. For Luke describes the prow of a ship as becoming *immense* (ascalutos) when it grounded on the Maltese reefs. Acts 27: 41. And Paul speaks of *endless genealogies* (genealogiai aperantoi), i. e., *useless or worthless things that are to no end.* 1 Tim. 1: 4. So Dionysius of Halicarnassus speaks of the *indissoluble power* of a consulship (akatalutos kratos tes eparkias), Ant. 10: 31. Paul also uses *aphthartia* for *sincerity or purity.* Eph. 6: 24. Its cognate *aphthoria* or *adiaphoria* is used for *integrity.* Tit. 2: 7. In early editions we have *aphthartia.* *Amarantos* is also

the name of a plant; and from the custom among a pastoral people of crowning with evergreens such as distinguished them for anything excellent in connection with their calling, we hear an apostle affirm that "when the chief shepherd shall appear," they that have used well the office of a pastor, shall be rewarded with an amaranthine crown of glory (amarantinos tes doxas stephanon), i. e., the honor of an evergreen crown. 1 Pet. 5: 4. As to *aparabatos*, we find it applied to laws, oracles, etc., in the sense of *inviolable*, i. e., *not transgressed, observed.* See Epict. *Euchir.* 50, 2.—*Plut. de Fato*, 1, and *Def. of Orac.* 3.—*Joseph.* Ant. 18: 8, 2. In the New Testament, it is taken for what is not transient, or (as Theophylact renders it), *adiadoxos, untransferrable.*—*Biblical Repository.*

It would seem from the above that the inspired writers could not find terms to express the idea of endless duration which had not been limited in their signification, as well as the words *glorious, ei, sionia* and their correlates, which are generally used for that purpose.

### Family Worship.

By C. F. CRAIG.

We will not say the former days  
Were better than our own—  
That softer fell the dews of heaven,  
Or the sun more brightly shone,  
That the stars looked down with a sweeter light  
Through the depths of the azure sky—  
Or that wandering zephyrs touched the notes  
Of a richer harmony.

For we know JEHOVAH's word is pledged  
For the sunshine and the dew—  
The flowers may fade, but the breath of spring  
Shall their wasted life renew;  
And the anthem of nature's praise is hymn'd  
Through changing years the same,  
And to countless ages the stars of night  
Their story shall proclaim.

But we miss, oh! we miss, in the homes of men,  
The holy song of praise—  
The sweet and solemn strain is hushed,  
And we sigh for the former days,  
Is the smile of heavenly love withdrawn?  
Is the time of blessing o'er?  
Have we no more a God in heaven—  
A Father to adore?

Not silent are our blessed dead,  
Though their work on earth is done;  
The struggle and the gloom are past,  
And the glory has begun.  
The beauty of the sinless land  
Shines radiant on each brow,  
And a song of joy and happiness  
Is the song they are singing now.

Awake, ye children of them who sleep  
In the bed of peaceful rest,  
And let your voices blend again  
With the anthems of the blest!  
We know ye learned at your fathers' hearth  
The hymn of love and praise;  
Let us hear your song with your children now—  
The songs of your early days!

Oh! so sweet on the breath of the balmy air  
Shall the sound of such music be,  
That passing angels may pause to hear,  
And rejoice in the melody!  
And soft as evening dews that fall  
When no rude wind is stirred,  
Shall the peace of Heaven on that home descend,  
Where the worship of God is heard.

*Presbyterian (Canada.)*

### Sub-Rosa.

The rites of hospitality are very ancient, and held to be sacred amongst all nations. To break bread with one, is considered as receiving a pledge of inviolable friendship. Judah's having taken bread from Jesus' hand greatly aggravated his treachery. If all who have heard of the term at the head of this article, had comprehended its origin and meaning, much mischief and heart-burning amongst brethren would have been prevented. Ingratitude is the basest of sins, and the worst species of ingratitude is to misrepresent, betray and injure those whose hospitalities we have shared. Language cannot be found adequate to express the enormity of an offense that consists in receiving kindness from the generous outflowings of a warm-hearted family, and then to use such favors as an opportunity to injure and calumniate it. Let all, but especially Christians, remember the meaning of *sub-rosa*. It is a term that now passes current as significant of secrecy—its origin is in this wise.—Among the Greeks, the rose was consecrated to Hippocrates, the genius of silence. And either the rose or its figure was placed upon the ceiling of their dining rooms, implying that whatever was done therein should be kept from the public. It was done *sub-rosa*.—*N. O. Presb.*

PIOUS MOTHERS.—A distinguished professor in one of our prominent colleges, states, that in thirty-one years in which he has watched the character and history of young men, and seen many give themselves over irreclaimably to dissipation and ruin, he has never known such a failure of one who had a faithful and pious mother.

It is an indolence in religion, often joined with arrogance and spiritual pride, too, as if great attainments were made, when it is almost matter of doubt whether the very essentials be remaining.—*Doddridge.*

DOCTOR  
J. C. JACKSON,  
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Opposite the State House,  
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Fall Fashion Hints for 1849.  
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Sept. 14.

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### MONUMENTS.

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Church Tablets, chimney pieces, mantels, centre table, pier, bureau, and counter tops, of Egyptian, Italian, or any other kind of foreign marble which may be preferred, executed at short notice, and in a superior style of workmanship.  
All persons in want of any kind of work in the marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

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Hartford, April, 1849.

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ELIPHALET TERRY, Esq., President.  
Hezekiah Huntington, Charles Bonnell,  
Albert Day, Henry Keney,  
Junius S. Morgan, Calvin Day,  
James Goodwin, Daniel Buck, Jr.  
JAMES G. BOLLES, Secretary.  
C. C. LYMAN, Assistant Secretary.  
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April, 1849.

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The Directors of the company are:—  
Thomas K. Brace, Miles A. Tuttle,  
Samuel Tudor, John L. Bonnell,  
Joseph Pratt, Ebenezer Flower,  
James Thomas, Eliphalet J. Bulkeley,  
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Hartford, April, 1848.

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Hartford, April, 1849.

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## Christian Secretary.

HARTFORD, FRIDAY, NOV. 9, 1849.

## The Hartford Central Association and Dr. Bushnell.

We gave our readers, last week, an account of the proceedings instituted by the Hartford Central (Congregationalist) Association, in reference to the Theological views of Rev. Dr. Bushnell of this city, and stated the result which, after the labor of months, has been reached by that learned body. We then intimated that we should probably recur to the subject again, and accordingly we proceed to call the attention of our readers to certain points which we deem worthy of notice.

The committee which has just brought in its report took ample time to mature its action. For this they are certainly to be commended. It was undesirable that a matter of such grave importance should be passed upon with anything like haste. We have heard expressions of dissatisfaction with reference to what some have deemed the tardiness of the committee; but for ourselves we have not felt that it would be either proper or right to precipitate matters. It was the duty of the committee to take up the subject, and investigate it, and come to a conclusion independently of all that had previously been said, either for or against the orthodoxy of the book which constituted the ground of their action. This was clearly a work which could not be done in a day. The committee did well, therefore, in taking sufficient time to mature its opinions: whether it might not have made a better use of its opportunities, is quite another question, and one which we fear cannot be so satisfactorily answered.

We confess that we are surprised that the majority of the able and learned committee, whose names we gave last week, should have presented such a report, or that the Association should have adopted it, by a vote so nearly unanimous. The committee was appointed to examine a book which Dr. Bushnell has given to the world, and decide whether or not, it contains errors of such a character as to make it incumbent on the Association to present him to the Convention for trial. Instead of taking the book in question, and holding the author responsible for what it teaches, the committee proceeded to catch Dr. Bushnell himself—to ascertain his "personal contents," in order to determine the character of the contents of his book. The committee may have been directed to pursue this course by the Association; we can conceive how a body which could adopt such a report as this, could have given such instructions. But under the circumstances of the publication—circumstances which must have suggested to the author the necessity of using the most guarded language—we cannot help regarding such a course as extraordinary. Suppose Dr. Bushnell had, on three different occasions, published what nearly all who heard him regarded as libels, and that, on being reminded, in a manner by no means unkind, that his statements were so regarded, he had put forth a repudiation of the offensive matter, in a form adapted to greater permanence, and a wider circulation, and, at the same time, declared that he would neither modify nor endeavor to extenuate anything which he had published; and suppose further, that the publication were to come before a Grand Jury, what would be their business, but to examine the alleged libel or libels, and base their action on the character and manifest tendencies of what might thus be before them? In the same manner, it seems to us, the committee in question should have acted. What the Association, or, at least, what the public wanted to know, was, what Dr. Bushnell's book teaches, and what are its obvious tendencies. But in reference to these matters we are just where we were before this committee was appointed. One thing, it would seem, the majority of the committee has learned from Dr. Bushnell's book, and this is, that in order to ascertain the true character of a book, how it will be understood by, and what will be its effects upon, the reading community, it is necessary to get at "the internal contents" of the man who wrote it. We cannot repress the fear that these gentlemen have forgotten the book in their too critical dissection of the author. The only thing which the report of the committee decides in reference to the book, is, that Dr. Bushnell has departed, "in some of his statements, from the formulas of the church," and this departure is the only thing, which, on a thorough review of the whole book, the committee and the Association find occasion to "regret." According to this report, the book in question is the most useful thing that ever created a sensation among the staid Theologians of New England. It contains no "fundamental" error, nor, so far as this report shows, any error; but, after all, the committee dare not say that it contains anything good. They neither condemn nor endorse it. Hear what the report saith:

In view of this statement, therefore, and after careful examination of the book, and free conference with Dr. B. concerning both, we are satisfied that whatever errors the book may contain, it furnishes no sufficient ground for instituting a judicial process with him. At the same time, we think it due to ourselves and to the cause of truth, again, and most explicitly to say, that we are not to be understood to give our sanction to the book; nor to deny that there are in it dangerous errors; nor to say that the theories propounded in it on some of the most important subjects of revelation, particularly the Trinity and the Atonement, if followed out in their legitimate results, would not lead to fundamental errors, or that there are passages in it, which, taken alone, and understood according to the common use of language, are themselves fundamentally erroneous.

Now if all this is, not very luminous—we know not who can help it. The committee can see no reason why Dr. B. should be presented for trial; but if you persist in charging his book with setting forth dangerous errors, or with making statements which, if interpreted according to received standards, or adopted by a logical mind, would lead to fundamental errors, they do not, after having investigated the whole matter, deny the truth of your allegation. The report asserts nothing except that the committee regret Dr. B.'s departure, in some of his statements, from the formulas of the church; and it denies nothing except that he should be subjected to a "judicial process." If this be not unvarnished, we know not what degree of ambiguity it would require to entitle it to such a designation.

We cannot believe that this report will prove satisfactory to any of the parties interested. We believe that a statement given by Dr. B. to Rev. Dr. Beecher, and embodied by him in the report of the committee, which, so far as we can discover, is no more orthodox than a hundred passages in his book.

know too well the independence and straightforward manliness of Dr. Bushnell, to believe that it can receive his approbation. We know that his friends have a right to be displeased with it; and as for those who honestly look on his work as heretical, it must come immeasurably short of satisfying them. Indeed, we question if the committee which presented, or the Association which adopted it, are really satisfied with their own work. They cannot, we apprehend, help feeling that a manly avowal that the book contains errors worthy of the notice of those who are especially commissioned as the guardians of truth, or that it is unworthy of censure, would have been far preferable to the shuffling course by which they have attempted to evade responsibility. If the book contains errors, why not say so? If it be true, and worthy of confidence, why not declare this as the conviction which faithful and mature deliberation, has established and confirmed?

We trust that in making these remarks, we shall not be deemed intrusive. We are interested, in common with our Congregationalist brethren, in the great truths which many among us, as well as among them, have deemed to be assailed by the publication of Dr. Bushnell's work. What we desire is, that the truth may be sought and earnestly embraced by all, and that everything which has a tendency to subvert or obscure it, if it cannot be destroyed, may at least be rendered harmless.

We will only add, that we hope the minority report of the committee will be given to the public. This is due at once to the truth and to the gentleman who dissented from the report which has called forth these observations; and we will venture to express the wish that they will not deny the public the gratification which we are sure they will feel, in being permitted to read it.

## Sympathy with Russia.

Our worthy neighbor of the *Calendar*, in an article on Russia and Turkey, in his last week's paper, expresses a decided sympathy for Russia. He very properly supposes, should a war between these powers ensue, that it would be a contest for a balance of power in Europe. England and France, he thinks, will find themselves embarked in a perilous business, should they enter the lists against Russia. "If," says the *Calendar*, "the conflict is one waged by governments merely for preserving the balance of power—if, for the sake of this Chimera, Russia and Austria are arrayed against England and France—and if her success would be the downfall of the Moslem power and the re-establishment of Christianity in the city and Empire of Constantinople, then our sympathies and our prayers will be for the Autocrat of the North."

"There was a struggle for the 'balance of power,' or for the power of some kind, in the 12th century, when millions of men bearing the Christian name were anxious to drive out the Moslem power from the Holy Land; but we had supposed that men in the nineteenth century had learned that such crusades are not adapted to the promulgation of the Christian religion, and that milder and more Christ-like means are to be employed for this purpose. But suppose the prayers of the *Calendar* were to be answered, and that Christianity were to be re-established in Constantinople by the sword; would the condition of the Turks, or any body else, be bettered by it? The established religion of Russia is that of the Greek church. Its influence on the people is but little, if any, better than Mohammedanism. The priests are represented as a most dissipated, ignorant set of men. Dr. Baird, in one of his lectures on Europe, represented them in no better light than they had been by others. These are the men which the *Calendar* would be glad to see engaged in preaching Christianity to the Turks, by the authority of the Russian Czar. That they would corrupt, rather than improve the morals of the Mussulmen, there can be but little doubt. Turkey is rapidly improving in civilization—missionaries are allowed to preach the gospel there, and Mohammedan superstitions are giving way before the influence of Christianity. The young Sultan is a liberal-minded man. Under his government the people will continue to improve in morals and intelligence. We should be sorry to see Turkey reduced to the iron rule of the great Russian bear. Nothing would be gained by it to the religious world, except the establishment, by force, of a miserable episcopacy, as regular in its succession it is true, as any other episcopacy, but a most corrupt imitation of pure Christianity. Should Turkey, on the other hand, fall into the power of England and France, there is but little doubt that a free toleration of religion would be granted; and, when placed on an equal footing, the Cross would be sure to triumph over the crescent."

**NEW HAMPSHIRE BAPTIST CONVENTION.**—This body met in the beautiful town of Claremont, Oct. 10th, and continued in session three days. Ex-Governor Colby presided at the meetings of the Convention. Rev. O. O. Stearns preached the introductory sermon. Reports were made from different Associations, respecting the state of religion, and of finances pertaining to the different objects of benevolence. It seems that the churches have diminished both in numbers and contributions the last year. The largest number of baptisms was at Manchester, the church of which Rev. T. O. Lincoln is pastor. Several sermons were preached on the occasion, and were listened to with much interest. The Convention next year is to have its anniversary with the church at New London. Rev. H. Tonkin is to preach the introductory sermon; Rev. E. E. Cummings is to preach before the pastoral association; Rev. Dr. Smith and O. Ayer are to read essays.—*Christian Chronicle*.

## Lectures on Europe.

The Rev. Dr. Baird is again in our city, and is about to deliver a course of lectures on Europe. The course will comprise nine lectures; the first of which will be delivered on Friday evening of the present week. The subject of this lecture will be *Greece and Turkey*,—their present condition and future prospects. The recent military operations on the frontiers of Turkey, and the present position of this country in regard to Russia, will render this lecture exceedingly interesting. The entire course will be different from those delivered on former occasions, as the present condition of Europe will be considered more in detail.

The liberal patronage which Dr. Baird has heretofore received by our citizens, taken in consideration with his intimate knowledge of the religious and political condition of Europe, are sufficient guarantees that he will have crowded houses. The lectures will be given at the Centre Conference Room.

## Ohio Correspondence.

Zanesville, (Ohio), Oct. 30, 1849.

Messrs. Editors.—This communication is devoted to a brief notice of the meeting of our State Convention and other Societies whose anniversaries have just closed. While steam and electricity are bringing the ends of the earth together, we cannot but feel that Ohio and New England are near neighbors—each interested in the interests and progress of the other. We take for granted, therefore, that you are glad to hear from us on these public occasions.

All we propose, however, at this time, is an outline—a general view; when the Minutes are published you shall have a copy. It may occur to you that our Conventional year has been an exceedingly brief one, including but five months, viz:—from the 23d of May to the 24th of Oct. This arises from the change determined upon last Spring in respect to the time of holding the meetings of the Convention. Among other considerations which dictated the change was that of giving the members an opportunity to attend the meetings of the Missionary Union which were generally held so near the time of the Convention as to render it impossible for its members to be present at both.

The late meeting was held at Columbus, the Capital of the State. The exercises were opened Wednesday evening with a sermon before the Pastoral Conference by Rev. Geo. Sedwick, who 24 years ago aided in forming the Convention—was one of the early and fast friends of Granville College, contributed much to the work of laying its foundations, and is still in the midst of his labors and usefulness. The sermon, founded on 2 Cor. 5: 19—21, was a faithful exhibition of Christ crucified as the preacher's theme.

Thursday till 3-1/2 o'clock, was devoted to the hearing of Essays upon themes previously assigned by the essays. This was a deeply interesting and profitable exercise. The essays all evinced much in their preparation:—one entitled "Influence of Theological learning upon independent original Thought," by Rev. J. R. Downer, (a young man reared up in the State and graduated about a year since at Covington Institute,) was a production of rare ability, and called forth spirited remarks in favor of such learning. And here, in passing, we may express our conviction that there is no one of the New England States (not excepting even the Old Bay State,) where the Baptists as a whole more cordially espouse the cause of ministerial education than in Ohio. There is with us on this subject but one opinion. We must have a *pious*, but we must have also an *educated* ministry.

At 3-1/2 P. M., Thursday, the Ohio Baptist For. Missionary and Bible Society was called to order. This occupied the remaining part of the day and evening, and till 10 Friday, A. M. The meeting was usual as one of interest, and the reports of the Secretaries showed that the work is being prosecuted with encouraging energy and success. The remaining part of the day on Friday was devoted to the interests of education. The great absorbing theme in connection with this subject at present is the establishment of a Theological Institution for the Northwest. The lamentable policy at Covington has rendered it impossible for the free States longer to patronize that Institution. All feel that we must have one of our own; and now the question is, where and how shall this great enterprise be carried into effect. To deliberate upon this grand and momentous question, (these terms, we think, are not too strong,) a Convention is being held the present week at Cincinnati which the writer of this, by the force of circumstances, is unable to attend. In due time you will be informed of the results of this meeting—a meeting which in its issues will be fraught with mighty consequences to the interests of learning, religion, and the Baptist cause in this great Valley.

At 9 o'clock Saturday the Convention proper was organized. At 11 the introductory sermon was preached by Rev. A. M. Torbet, of Medina. The Convention was called to mourn the loss of brother J. B. Wheaton, of Columbus, who had served as Treasurer for eleven years, but was called to his rest in heaven during the month of August last. Bro. Wheaton was formerly from Connecticut—a man of a brotherly greatness, and such was his uniform devotedness, wisdom and piety, that his death was most deeply felt and lamented. The finances of the Board were more favorable than was anticipated. I have mentioned to you before that we are expending at the rate of \$5000 per annum within our own State; and it was feared that the deranged condition of business during the past summer in the cities in consequence of cholera and the blast upon the wheat in the country, would have brought us considerably in arrears; but the Treasurer's Report revealed the cheering fact that one hundred dollars would cover the whole deficiency. This it was proposed to raise on the spot, and in fifteen minutes the work was done.

Sabbath morning the Missionary sermon was preached by Rev. L. G. Leonard, of Zanesville, and all the pulpits in the city were supplied during the day by members of the Convention. The Episcopal church, of which Rev. Mr. Tyng, son of Rev. Dr. Tyng of New York, is rector, applied for and received its supply.

The Sabbath was one of very great interest in the Baptist church. In the afternoon an exceedingly able and instructive discourse was delivered by Rev. F. Snyder, of Dayton; and in the evening a crowded congregation was addressed with very happy effect by bro. Osgood, from Barnum. The voluntary contributions during the meetings were \$149 02 for the Convention, and \$45 25 for For. Missions.—Monday closed the exercises of this annual gathering, but the writer was unable to be present any part of the day, being called home to attend the funeral of one of his flock. From a note just received he learns that it closed as it had progressed—pleasantly. We were disappointed in not seeing Rev. Mr. Bright of Boston, together with our esteemed brother Bronson from Assam, present on the occasion; and the nearness of the time since our last meeting at Mount Vernon, together with the approaching meeting at Cincinnati, prevented a full attendance of our own brethren. Still, we feel warranted in saying that the meeting was one of very great interest as affording a new proof of the harmony, zeal, and growing efficiency of our churches and brethren in this State.

In closing this notice, it may not be improper to observe that the church in Columbus under the pastoral care of Rev. D. B. Cheney, (formerly of your State,) is in a decidedly healthy and prosperous condition. They have a beautiful house, well located—their formerly heavy debt is being brought into a manageable condition,—they have some

most excellent members, and their numbers, together with that of the congregation, is steadily increasing. Bro. Cheney is at an important post, and is successfully doing a very important work. With much Christian esteem,

L. G. L.

## ESSEX.

Mr. Editor.—It is so much the custom for Editors to receive their correspondents' letters from the largest cities and greatest business marts, that I almost fear to write from such a quiet retreat as this beautiful village, lest my letter find a place beneath your table, instead of in your columns. But this morning I feel like talking, and am determined to do it; with I see myself in print on account of it or not. I have been passing a short time among the good people of this excellent town, and during my stay have noticed some things worthy of remark.

The general appearance of the place is that of a thriving New England village, of some twelve hundred or more inhabitants, of whom each and every one seems to be engaged in so no active and useful pursuit. You see no idlers about the streets—if there are any such they are wise enough to keep within doors.

Ship-building, sail-making, blacksmithing, sparmaking, and all other trades pertaining to the construction of ships, constitute much of the business of the place. Many of the inhabitants engage in the summer fisheries, and from this department of labor, Essex has acquired much wealth.

There are four churches in the place—Baptist, Episcopal, Methodist and Congregationalist. The Baptist is one of the finest church edifices in this part of the State. Standing upon a high bluff it may be seen at a considerable distance by travelers entering the river, and passing to your pleasant city. The churches are all well attended, and in their temporal circumstances are in advance of many of their city neighbors.

Schools here are well cared for. A good degree of liberality has been heretofore manifested in the selection of superior teachers, and in other matters relating to the comfort and advancement of youth. District Schools are maintained, I believe, through the greater part of the year.

The Essex Seminary, located in this place, is a very flourishing Institution, under the general superintendence of Mr. Lucius Lyon, well known as former Principal of the Shelburne Falls Academy, and as a teacher in the western part of Massachusetts. He is assisted in his labors by very efficient teachers, and in all its departments, the Academy is in a very prosperous state. The buildings are new, and excellently adapted to the comfort of the pupils. The prospect from the Cupola of the main building is exceedingly fine. Indeed, everything, connected with the establishment is just the thing. We commend this Institution to the attention of all such as have children to be educated. Parents may be assured of the welfare of their children, in every thing pertaining to the physical, mental, and moral.

By the way, are you enjoying such delightful weather up at the city of the Charter Oaks, as we are here? For some days it has been every way charming. Warm sunshine and soft winds have abounded, and now, as I write, we have the promise of appearances that we are to be blessed with another day that would be creditable to the month of May.

But I fear my gossip is becoming too extended, so I will close with a brief adieu. Tyr. November 5, 1849.

## Cholera among the Indians.

The following extract from a letter by Mr. Meeker, dated Ottawa, Aug. 15, 1849, is from the November number of the Missionary Magazine.—It shows that "the untutored Indian" is no less alarmed at the appearance of this disease than his white brethren are, who live in civilized society.—It seems to carry with it an instinctive horror, wherever it makes its appearance.

"The cholera has been among all the tribes around us for two or three months past, and many cases in each tribe have proved fatal. Quite a number of the Ottawas have had the premonitory symptoms, but all have recovered. On the 6th inst., while among the Sacs and Foxes, fifteen miles from us, one of their chiefs informed me that he had just the day before returned from a buffalo hunt 200 miles west of us,—that while hunting, the cholera attacked them,—that in the course of a day or two between twenty and thirty died,—that fearing they all (some 2,000 in number) would take the disease and die, they left the dead unburied, and the dying, or those unable to travel, and fled,—that when others became cramped and unable to ride, the well, keeping themselves on the windward side of the sick, so as not to inhale their breath, left something for the sick to eat, and tied a horse, saying to the sick, 'if you get well, you can untie your horse and ride home; if you die, by and by your horse will starve to death, whose soul you can then ride to the world of spirits.' "Thus," said the chief, "men left their brothers, their wives, and their children, to die." I learn from the Ottawas that many more of the Sacs and Foxes have since died. The Kansas, fifty miles west of us, have lost about 100 within a few days past. Great numbers are dying among the Pawnees, Ottos, Omges, and the wilder tribes of the Rocky Mountains."

## A Missionary Church the World's Only Hope; OR, THE CHURCH ESSENTIALLY MISSIONARY, BOTH IN HER SPIRIT AND POLITY.

NUMBER VIII.

It is the whole church to whom God says, "Ye are my witnesses." It is the whole body of the faithful, the "general assembly and church of the first-born," to whom this momentous commission is entrusted.—J. A. James.

The church of the living God, the pillar and ground of the truth. To the intent, that now might be known through the church, the manifold wisdom of God.—Eph. 3.

The relation of the early churches as churches, to the work of missions, resumed.

We pass on to Corinthians. In 1 Cor. ix. 4, Paul discusses the obligation of the church to sustain the ministry; especially in its apostolic or missionary character. "Have we not power?" he says, "to eat and drink? Have we not power to lead about a sister, a wife, as well as the other apostles, and as the brethren of the Lord, and Cephas? Or only Barnabas, have we not power to forbear working? Who goeth a warfare any time at his own charge?"

This is a very important passage. Its bearings upon the missionary question are direct and unequivocal. It settles definitely the principle that the churches were under obligation to furnish the means of support to those who devoted themselves

to the work of spreading the gospel among the heathen. Have we not power, says Paul—right authority. It is not the pastoral relation of which the apostle is speaking, but of the apostolic missionary. It settles, moreover, decidedly the fact that the other apostles, together with the brethren of the Lord and Cephas, were engaged in missionary labor, and were sustained therein by the churches.

Nor only the apostles and evangelists themselves, but their families also accompanying them from place to place, had a claim on the churches for support; and it is implied that this claim was acknowledged and liberally met. Nor was this a claim upon individuals, but upon the church as such. Hence Paul addressing the church as a body, asks, "If others be partakers of this power over you, are not we rather?" Even so hath the Lord ordained that they which preach the gospel—evangelize as missionaries, for this is the point in view—should live of the gospel; should be sustained by the churches in their work. Nothing could be more specific or decisive touching the relation of the primitive churches to the work of missions.

In the 16th chapter he expresses his purpose soon to visit them, and to be brought by them on his journey whithersoever he should go. So he commends to them "Timothy, a youthful evangelist and missionary, and enjoins them to conduct him forth in peace. In his second epistle to the Corinthians he resumes this subject of ecclesiastical responsibility in the work of benevolence; intimating that it should be a reciprocal work,—not one-sided and another burdened,—but an equality among the churches. The immediate action of the churches therein is evidently involved in the statement that a brother whose praise was in all the churches was chosen by the churches to travel with the apostles with this grace. In the same connexion he speaks of the messengers of the churches—brethren appointed by them. So also in the 10th chapter, verses 15 and 16, he expresses the hope that when the faith of the Corinthian church should be increased, that he should be enlarged by them abundantly—and for what? why, for a purely missionary work—to preach the gospel in regions beyond them. Had the church at Corinth, as a church, then nothing to do with the work of missions? no immediate relation thereto? no immediate responsibility therein? "For what is it," Paul asks, in severe irony, "that ye were inferior to other churches, except it be that I was not burdensome to you. Forgive me this wrong." Evidently implying that it was his general rule to yoke the churches at once into the missionary service. For special reasons the church at Corinth had for a season formed an exception; but they could be excused no longer; he needed their aid, and demanded it.

In the 11th chapter of Galatians, 9th verse, we have, as we have already anticipated, recorded the action of the church at Jerusalem extending the right hand of fellowship—church fellowship—to Paul and Barnabas that they should go unto the heathen. Had the churches then nothing to do in directing and controlling the affairs of missions? Here were two churches in council upon this self same business; the one at length giving its hearty fellowship to the other in the work of evangelizing the heathen. And yet we are asked for an example of the early churches as churches, assuming the work of missions—giving direction thereto, controlling it. Ah, this word *direction*—control, is but too faithful a key, we fear, to the suspicion and hostility with which the action of the churches in this work is now in certain quarters regarded. Of the Ephesians Paul asks their prayers for himself, but for himself in his relation to the work of missions, that utterance might be given, that he might boldly make known the mystery of the gospel;—and then he adds, that in order that they as a church—not as individuals—might know his affairs and how he did, he had sent unto them Tychicus, a beloved brother and faithful minister, who should make known to them all things; implying, evidently, that between the apostles and the churches in relation to the affairs of missions, a responsible correspondence was maintained. Hence Paul adds, "whom I have sent unto you for this same purpose, that he might make known to you our affairs."

In his letter to the Philippians he speaks with minuteness of his missionary trials and prospects as matters in which they had a deep concern.—"I would that ye should understand that the things which have happened to me have fallen out rather unto the furtherance of the gospel;" and then adds, "For I know that this shall turn to my salvation through your prayer." Chap. iv. 14, 15, 16, 18. In making acknowledgment of their missionary zeal, he says, "Ye have well done that ye did communicate with my affliction. Now ye Philippians, know also that in the beginning of the gospel no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity. But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you,—the same whom in chap. ii. 25, he calls their messenger—their financial messenger—that ministered to his wants. Could anything be more explicit, definite, or authoritative upon this subject, at least so far as the authority of apostolic example is concerned?"

To the church at Colosse he also says, chap. iv. 7, 8, "All my state shall Tychicus disclose unto you, whom I have sent unto you for the same purpose with Onesimus. They shall make known to you all things which are done here." Verily, had the primitive churches as such, no connexion with the work of missions!

Of the Thessalonians Paul says, "Ye became followers of us and of the Lord; so that ye were examples to all that believe in Macedonia and Achaia; for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place. In the second epistle, chap. iii. 8 and 9, he reminds them, as in the case of the Corinthian church, that if for special reasons he had not suffered himself to be chargeable to them, it was not because he had not power. In his second epistle to Timothy, he speaks of sending Tychicus to Ephesus; Crescens to Galatia, and Titus to Dalmatia, doubtless for purposes connected with the great work of missions in its relation to the churches.

In view of the above quotations, is it not abundantly evident that the primitive churches were immediately identified with the missionary work, and that between them, in their organic character as churches, and the apostles and evangelists as missionaries, a constant correspondence was maintained through letters and messengers; the churches as churches sending out to the apostles needed supplies, and the apostles returning to the churches

an account of their labors and toils and sufferings and successes. Thus the church—the whole Christian organism—was enlivened with the spirit of missions—with the aggressive spirit of the gospel—fired with the hope of evangelical conquest and with the prospect of a speedy subjugation of this world to Christ. We would not of course intimate that this business was conducted upon strictly official principles, especially in the modern acceptance of the phrase; but we do claim that the church was the only organism known or used for the conversion of the world. The apostles and evangelists, as the servants of Christ, went into all the world to preach the gospel, and the churches raised up by them sustained them in preaching the gospel in regions beyond, in their constant aggressions upon the kingdom of darkness.

Thus the impulsive forces of christianity were continually increasing in the church—the waters of life rising and deepening,—the light of the gospel as reflected from the church ascending higher and higher. The word of the Lord had free course and was glorified. Nor will the gospel go forth with power to bless the nations but in connexion with a similar implication of ecclesiastical responsibility in the great work of glorifying Christ through the conversion of the world to Him.

## A False Report.

Mr. Editor.—I understand that there is a report in circulation that all but one of the original *Six Washingtonians* of the city of Baltimore, had broken their pledge and gone back to their drinking habits. I have every reason to believe that there is not one word of truth in the report. Only last week I was in the city of Baltimore; I saw and conversed with the most of them upon this very report, and they assured me that there was not the least foundation for such a report. Those that are living are doing well, as regards business; poor George Stearns is doing better, he having since died and left indisputable testimony behind him that he has gone safe to heaven. I have said thus much in justice to the founders of the greatest moral reform that ever blessed the world.

JOHN H. W. HAWKINS.

P. S. Will religious journals and other papers friendly the cause of truth and temperance, contradict the above report upon my responsibility.

J. H. W. H.

## Foreign Missions.

The treasurer, in the November number of the Magazine, acknowledges the receipt of \$3,518 46, for the month ending Sept. 30. Total from April 1, to Sept. 29, \$36,155 01. This completes the first half of the financial year, and is but a little more than one half of the sum actually needed in that time. Would it not be a good plan for all the churches, large and small, to enter at once upon some systematized plan to raise in the course of the ensuing five months their full proportion of the 100,000 dollars that will be wanted the present year, and thus avoid the necessity of special appeals, visits of agents, &c., near the close of the financial year?

## Baptisms.

Sixty-five persons were baptised at Bethel, Pennsylvania county, on the 30th ult., and nineteen at Roanoke Island.

Sixty-one have been added to the church in Moulton, Ala., by baptism. More indulge hopes of conversion, and others are still enquiring.

Forty were added by baptism to the church in Little Boone Femme, Boone county, Missouri, as the result of a revival in that place.

Forty-five to the church in Brownsville, Tenn.

Forty to the church in Bethany, Shelby county, Tenn.

Forty-three to the Union church, Tenn. About eight hundred were added by baptism to the churches in the Salem Association, Tenn., the past year.

To the church at Mount Pleasant, Washington county, Mo., eight were added by baptism. Eighteen to the Galum church, twenty-eight miles west from Pinckneyville. Upwards of twenty to the four mile church, nine miles from Pinckneyville. Thirty-three to the Swanwick church, four miles from Pinckneyville.

## New Haven Baptist Association.

A copy of the Minutes of this Association is before us, from which we learn that there are 15 churches, 11 pastors, 4 other ordained ministers, 4 licentiates, 4 churches without pastors, and a total of 2,106 members in the Association. Added by baptism during the year 65. Two hundred and thirty-two dollars have been raised the present year for Domestic Missions.

Resolutions cordially approving the cause of Domestic Missions, the Education Society, the Home Mission and American Foreign Bible Societies, the Missionary Union, the Baptist Publication Society, of Temperance and anti-slavery, were adopted. The ninth resolution recommends to the churches the adoption of some system whereby by all their members shall be induced to contribute to the various objects of benevolence recommended in the resolutions. If this resolution were adopted by the churches universally, and properly acted on, we should have no more of empty treasures; and the expense of agents would be avoided. The first Friday in January was set apart as a day of fasting and prayer for the outpouring of the Holy Spirit and a revival of a work of grace in the churches.

We recorded lately the death of the poet Poe by delirium tremens. The papers report that Hoffman, another of our promising writers, is now in the Baltimore hospital, suffering under the same disease. He was lately appointed to a clerkship at Washington, but has fallen there under this hideous affection. Dram drinking has fearfully increased of late; and brandy, used as a preventive of Cholera, has become a general indulgence again, and its devastating effects may be seen everywhere. Dr. Bell, of Philadelphia, has published a letter on the subject, rebuking the medical men who recommend it as a preventive of Cholera, and refuting that delusion.—*Zion's Herald*.

The Hon. Elizar Goodrich, an old and distinguished citizen of New Haven died in that city on the 1st inst. Mr. Goodrich had held the office of Mayor of New Haven; was a member of the corporation of Yale College, and had held numerous offices of public trust. He was in the 80th year of his age.

**THEOLOGICAL WRITERS.**—There is a variety of them. All sorts and shades of dogma are advocated by them; from the clear theology of Dwight and Fuller, down to mysticism and traditions of the Oxfordians. But of all the theological writers who have produced, the man that comes nearest to us as to make himself understood, preists in writing, is the most to be pitied.

## LIFE AND SERMONS OF CHRISTIANITY.

A new and improved edition of the *Sermons of Christian Evans* is now in course of publication by the Society. The Welsh brethren have been secured. Evans emphatically preached "Jesus Him crucified." His sermons verify his declaration. "I have never labored without him in the basin."—*Bap. Recorder*.

We should be pleased to see a copy when it is out of the press. The Baptist Union Society is getting up a very good book, and not the least interesting of the work named above, if the compilers of the trust that has been committed to them.

The steamer *Hibernia* arrived at New Monday, with European dates to Oct. 2, is nothing definite in regard to Russia. An aid-de-camp of the Czar had been in Paris and informed the French minister that the Emperor would consider the entrance of the fleet into the Dardanelles as tantamount to war.

A correspondent of the London Times is assured that a patient and impetuous in the case of Dr. Achilli is now in Rome, under the auspices and by the French Government; and, moreover, that he has been taken no farther as government has it in its power to prevent him. With respect to the preferred against Dr. Achilli, he is deemed incapable of committing what he has to his charge. There is, therefore, no reason to suspect that the real motive for the present Government is to be a change of religion.

Elder Buck, of the Louisville, informed that his polity is wholly gratified with this committee to spare, he later by bestowing it upon the unprotected slaves. Pity vouchsafed through the of a newspaper to one who is a thousand don't amount to much; and that amount it may be, is very materially lessened consideration that the bestower of it is an energies in the cause of perpetual slave occupation for a minister of the mee Jesus! Is there not oppression, wrong, rye enough in the world already? Why ministers of the gospel so far forget the ing as to engage in the miserable business of petting such evils?

**SAILING OF MISSIONARIES.**—The Mackey and wife, Rev. J. W. Simpson and the Rev. J. Best, Missionaries for Mr. John S. Brooks and wife, and for the Mendi Mission; Mr. Adolphus Sierra Leone; Mr. Joseph Barry and wife, Webb, for Liberia, sailed on Saturday Lowder, for Africa, under the auspices of the Board of Commissioners for Foreign Missions.—*Journal Commerce*, Nov. 4.

**PEDOBAPTISTS TURNING BAPTISTS.**—The Tennessee Baptist, his newspaper reading has not been too attentive, gives







